

kat
An Hundred and Fifty-Three

Chymical Aphorisms,

To which,

1035. a. 3

What-ever Relates to the

SCIENCE of CHYMISTRY

May fitly be Referred.

Done by the Labour and
Study of a Country Hermite,
and Printed in Latin at *Am-*
sterdam, Anno 1688.



L O N D O N :

Printed for *Amnsham Churchill,*
at the *Black Swan* in *Ave-*
Mary-Lane, 1690.

ANALYSIS OF THE
CHEMICAL APPARATUS

TO WHICH
IS ADDED
A TREATISE ON THE
SCIENCE OF CHEMISTRY

By the late
JAMES H. ROBERTSON
Author of the
"Elements of Chemistry"



NEW YORK:
Published for the
Author by
J. B. ROBERTSON
1840

R E A D E R.

HAVING seen these
Aphorisms be-
yond the Sea, and speak-
ing of them to a Friend,
a Lover of the Art, and
understanding that they
were put into *English*,
my Friend, being from

A 3 the

the account I gave of
them, very desirous to
see them, in a few days
obtained the Translati-
on ; but coming to
Read them, could not
find that clearness of
Stile in them, that I had
represented; and there-
fore, the next time we
met , complained of
their being not only not
so plain, but even unin-
telli-

telligible in some places, which shewing to me, I was easily convinced thereof; but withal said, that it must needs proceed from the fault of the Translator, or Printer, being very well assured, that in the Latin it had a very clear and easie sence throughout. I then at the earnest request of my

A 4 Friend,

Friend, ceased not till I
had got one of the Latin
Copies, corrected by
the Original Manuscript
of the Author before it
was sent over, and
comparing it, found
the defects; some oc-
casioned, partly by the
Translators sometimes
not understanding the
Latin, though plain e-
nough; partly by his
all

all along keeping so
much to the Latin
words, that his Transla-
tion is hardly intelligible
to those that understand
not Latin, though for
their sakes alone it seems
to have been made *Eng-
lish*; and partly by the
defect of the Latin
Copy it self, the Copy
out of which he made
that Translation, not

having been Corrected
by the Author, as ap-
pears by an Omission
of several lines in the
Sixty Sixth Aphorism.

That these defects
then might be no longer
an occasion of stumb-
ling to my Country-
men, I have been at the
pains of a new Tran-
slation, for the sake of
those that understand
not

not the Latin. And that
those that do, may have
it as it was Penned by
the Author, and Cor-
rect my Translation
where it may be de-
fective, I have with
it also Pubisht the Latin.

London Septem.
26th 1689.

N. N.

One

One Friend to another,
Health and Happiness.

Thou seest here,
most Dear Friend,
part of a certain singular
Writing, digested into short
Aphorisms, as a brief Com-
pendium of all that the Phi-
losophers are wont to ob-
serve commonly in the great
Work

Work of their Stone: Not
that all things are here
discovered, that belong
to the perfect description
of the Physical Tincture;
for here are many things
wanting, which the Au-
thor is yet at work about;
intending hereafter to sup-
port these Aphorisms by
the Authority of the chief-
est Philosophers; and in
that Work, exactly to ex-
plain

plain the Allegories, Similitudes, Figures, and other obscure Manners and Forms of Speech, frequently occurring, with respect to every one of these Aphorisms, in the the Writings of the Philosophers. That in due time those things that have hitherto been, by divers, delivered too Intricately and confusedly, may appear

pear in a good Method and Order.

But the chief scope of this Author is not so much to hand forth his own inventions, as to reduce into good order those things that have been well declared by others, which he freely submits to the Judgment and Test of those that are advanced further in that Art than himself.

Though

Though I know this to be
the Learned Authors pur-
pose; yet I thought fit ra-
ther to transmit unto thee
this small Treatise, as im-
perfect as it is, rather than
that the Learned should lon-
ger want such a help, which
might serve as a Torch to
those that are going astray
in the dark.

The Author may perhaps
by the fate of this part of his
Labour

Labour judge whether it
will be worth his while to
publish the whole Treatise,
which he has under hand.

Farewel my Darling,
and continue to Love
me still.

Vienna September
2d 1687.

CLIII.

CLIII

Aphorismi Chemici,

Ad quos quicquid est,
SCIENTIÆ CHemicæ
commodè referri potest.

Concinnati Opera & Studio
Eremitæ Suburbani & Im-
pressi *Amsteladami*,
Anno MDCLXXXVIII.

Aphorismus 1.

Alchemia est perfecta
universæ naturæ ar-
tisq; circa Regnum
Metallorum cognitio.

Aph. 2. Quæ propter sui Ex-
cellentiam

An Hundred and Fifty-Three
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To which,
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Aphorism 1.

Alchymy is the perfect
Knowledge of the whole
Nature and Art, touch-
ing the Kingdom of
Metals.

Aph. 2. Which for its Excel-
lency

lentiam Variis aliis nominibus
insignitur.

Aph. 3. Et ab *Alchemo* quodam, ut quidam volunt, primo inventa.

Aph. 4. Ab omni tempore a Philosophis, propter maximam suam utilitatem tanti æstimata est,

5. Ut *Adepri*, pietate moti, eam quidem omnino celare noluerint :

6. Attamen non nisi confuse, ænigmatice, & sub involucribus tradere,

7. Ne ad indignos perveniret :

8. Sed filiis suis solummodo innotesceret,

9. Quibus eum Sophistis nullum intercederet commercium.

10. Quapropter hæc Scientia Donum Dei est, quod cui vult, ex Gratia largitur.

11. Per

lency is denoted by many other Names.

Aph. 3. And was, as some think, first Invented by one Alchemus.

Aph. 4. Which tho it has been in all Ages, in so great esteem for its great profitableness,

Aph. 5. That the Adepti, moved with Piety, could not altogether conceal it;

6. Yet they have delivered it but confusedly, enigmatically, and covertly.

7. Lest it should be discovered by those that are unworthy,

8. And to the end that it might onely be perceived by their own Sons,

9. Who will have nothing to do with Sophisters;

10. Wherefore this Science is the gift of God, which he giveth to whomsoever he pleaseth, of his meer Grace.

11. Either

11. Per revelationem Amici
fidelis ; aut illuminationem in-
tellectus inquisitoris.

12. Qui eam supplici prece,
diligenti lectione , profunda
meditatione , & assiduo labore,
prosequitur.

13. Oportet igitur hujus ar-
tis studiosum corde purum mo-
ribus integrum, tenacem propo-
siti & religiosum secretorum
custodem esse.

14. Ac insuper ingenii Do-
tibus, corporis valetudine, &
bonis fortunæ gaudere.

15. Quia hæc Ars totum ho-
minem desiderat, Inventum
possidet, possessum ab omni
longo & serio negotio Vendicat,
cætera omnia aliena reputans &
flocci faciens.

16. *Alchemia* partes duæ sunt :
Theoria & Praxis.

17. Quam

11. Either by the Revelation of some faithful Friend, or illumination of the understanding of him that seeks it,

12. And pursues it by humble Prayer, diligent Reading, and constant Labour.

13. He therefore that will study this Art, must be pure of Heart, of a pious Life, stedfast in Mind, and a religious Keeper of secrets;

14. And also be endowed with a good understanding, bodily health, and a good fortune.

15. Because this Art requires the whole Man, possesses him when found, and delivers him, when possessed, from all the tedious cares of this life, as esteeming little of all other things, and judging them of no value, and foreign to him.

16. Alchymy has two parts, viz, The Theory and the Practice.

17. For

17. Quum enim Ars circa Metalla nihil possit, nisi naturam imitetur,

18. Cognitio naturæ cognitionem artis præcedat, necesse est.

19. Ratione *Theoriae* igitur *Alchemia* est Scientia, qua Metallorum omnium Principia, Causæ, Proprietates & Passiones, radicitus cognoscuntur, ut quæ imperfecta, incompleta, mixta & corrupta sunt, in verum aurum transmutentur.

20. Cum causa finalis in Physicis cum *Forma* coincidat, Principia & causæ Metallorum sunt eorum *Materia*, *Forma*, & *causa efficiens*.

21. *Materia* Metallorum est vel remota, vel proxima.

22. Re-

17. For seeing Art can do nothing about Metals, unless it imitates Nature;

18. It is necessary that the knowledge of Nature should go before that of Art.

19. Alchymy then, with respect to the Thecry, is a Science by which the Principles, Causes, Properties and Passions of all Metals are thoroughly known; that so those that are imperfect and incomplete, mixt and impure, may be changed into pure Gold.

20. Sith then that in natural things the final cause and the form, are the same thing, the Principles and Causes of Metals are their Matter, Form and Efficient Cause.

21. The Matter of Metals is either more remote, or more near.

B

22. The

22. *Remota* sunt Radii Solis & Lunæ, quorum concursu omnia composita naturalia producuntur.

23. *Proxima* sunt Sulphur & Argentum Vivum, five Radii Solis & Lunæ ad productionem Metallicam determinati, sub formâ *substantia* cujusdam humidæ, Unctuosæ & Viscosæ.

24. In hujus Sulphuris & Argenti Vivi unionem, *Forma* Metallorum consistit ;

25. Quæ cum Varia sit, pro Vario mixtionis modo & decoctionis gradu, hinc Varia oriuntur Metalla.

26. Unionem hanc Natura efficit sola, in visceribus terræ, per temperatum calorem.

27. Aquâ Unionem immediatè profluunt duæ Proprietates seu Passiones, omnibus Metallis communes, *Fusibilitas* & *Extensibilitas*.

28. *Fu-*

22. *The more remote, are the Beams of the Sun and Moon, by the concurrence of which all naturally compounded things are produced.*

23. *The more near Matter of Metals, are Sulphur and Mercury, or the Beams of the Sun and Moon disposed to the production of a Metal, under the form of a certain moist unctuous or oily and tough or viscous substance.*

24. *In the Union of which Sulphur and Mercury consists the form of Metals;*

25. *Which being various, according to the sundry Degrees of mixture and decoction, hence are diverse Metals produced.*

26. *This Union, in the Bowels of the Earth, Nature alone effecteth by a well temper'd heat.*

27. *From this Union, two Properties or Passions, common to all Metals, do flow, viz. Fusibility and Extensibility.*

28. *Fusibilitatis* Metallicae
causae sunt, Argentum Vivum,
tam fixum quam Volatile; &
Sulphur Volatile, non fixum.

29. *Extensibilitatis*, Lentor
Argenti Vivi, sive fixi sive Vola-
tilis.

30. *Metalla* igitur sunt Cor-
pora mineralia densae substan-
tiae & fortissimae compositionis,
fusibilia, & sub malleo ex omni
dimensione extensibilia;

31. Quae Vulgo Sex nume-
rantur; scilicet, *Aurum*, *Argen-
tum*, *Stannum*, *Plumbum*, *Cu-
prum*, & *Ferrum*.

32. Horum duo perfecta
sunt; *Aurum*, Videlicet, & *Ar-
gentum*.

33. Reliqua quatuor sunt
imperfecta:

34. Quorum duo sunt mol-
lia: *Stannum*, nempe, & *Plum-
bum*:

35. Duo

28. The causes of the Fusibility of any Metal, are Mercury, both fixed and Volatile; together with a Volatile or unfixed Sulphur.

29. The Extensibility is caused by the toughness of the Mercury, whether fixt or Volatile.

30. Metals then are Mineral Bodies, of a thick compacted substance, and very strong composition, Fusible and Malleable in all the parts.

31. And by common computation they are Six; viz. Gold, Silver, Tin, Lead, Copper, and Iron.

32. Of these, two are perfect; viz. Gold and Silver.

33. The other four are imperfect:

34. And of them two are soft; viz. Tin and Lead,

B 3

35. The

35. Duo verodura; *Cuprum*,
nimirum, & *Ferrum*.

36. *Perfectio* Metallorum
consistit in abundantia Argenti
vivi, & uniformitate substan-
tiæ; sive, in perfecta princi-
piorum unione, quæ per lon-
gam & temperatam decoctio-
nem perficitur.

37. Hinc fluunt Variæ *Pro-
prietates* seu passionēs, quibus
Metalla perfecta ab Imperfectis
distinguuntur:

38. Quarum prima est; quod
Metalla perfecta Argentum Vi-
vum facillimè recipiant, Sulphur
vero respuant.

39. Secunda; quod non
exurantur nec inflammentur;
sed examen Cineritii & Ce-
menti, vel saltem prioris, tole-
rent.

35. The other two are hard ;
viz. Copper and Iron.

36. The Perfection of a Metal consists in the abundance of Mercury, and the uniformness of its substance ; Or in the perfect Union of its Principles, which is effected by a long and well tempered decoction.

37. Hence proceed the various properties or qualities by which the perfect Metals are distinguished from the more imperfect.

38. The First whereof is this ; that the perfect Metals do very easily receive Mercury, and reject Sulphur.

39. The Second ; that they are not burnt, nor consumed, but stand the test of the Cupel, and of the Cement, at least of the first.

40. Tertia; quod partes, ex quibus constant, Humido scilicet & sicco, igne, qui cuncta dissolvit, minime dissipentur; aut distrahantur.

41. Quarta; quod maximam omnium Metallorum extensionem patiantur.

42. Quinta; quod omnium Metallorum (solo plumbo respectu Argenti excepto) sint gravissima.

43. Sexta; quod ignita splendorem cœruleum & cœlestem ejaculentur, nec fundantur prius, quam aliquandiu ignita fuerint.

44. Septima; Quod nunquam rubeginem contrahant.

45. *Imperfectio* Metallorum consistit in abundantia Sulphuris & difformitate substantiæ; sive in imperfectâ principiorum mixtione, per nimis brevem,

40. The Third; that the moist and dry parts, of which they are made, are not dissipated, nor separated by the Fire, which yet dissolves all things.

41. The Fourth; that of all the Metals they suffer the greatest extension.

42. The Fifth; that they are of all Metals the heaviest, except that of Lead compared to Silver.

43. The Sixth; that being made fire-hot, they send forth a Sky coloured brightness, and are never melted till they have been for some time fire-hot.

44. The Seventh; that they never grow rusty.

45. The imperfection of a Metal consisteth in the abundance of its Sulphur, and the variety of the form of its substance, or in the imperfect mixture of the

(9)
rem, vel subitam & intempera-
tam decoctionem:

46. A quâ *forma* totidem
proprietas seu Passiones Me-
tallorum imperfectorum pro-
fluunt, à proprietatibus Me-
tallorum perfectorum planè
diversæ.

47. Quarum prima est; quod
Metalla imperfecta Sulphur
facile admittant, non vero
Mercurium; nisi quatenus pro-
pter imperfectam suam Coagu-
lationem, parum ab eo distant,
cujusmodi sunt *Stannum & Plum-
bum*.

48. Secunda est; quod exu-
rantur & inflammentur, nec
examen Cineritii aut Cementi
tolerent.

49. Tertia; quod partes
eorum essentielles, Humidum
scilicet & Siccum, ab igne
dissipentur & distrahantur.

50. Quarta,

Principles, arising from the want of time for its mature digestion:.

46. From which form proceed the various properties and qualities of the imperfect Metals, which are plainly different from the properties and qualities of the perfect.

47. The First whereof is, that the imperfect Metals do easily receive Sulphur, but not Mercury, unless such of them, as by reason of their imperfect coagulation, do not very much differ from Mercury, as Tin and Lead.

48. The Second is; that they are burnt and consumed; and can neither stand the Cupel, nor the Cement.

49. The Third; that their essential Parts; viz. their moist and dry Parts are dissipated and separated by the Fire.

50. The

50. Quarta; quod minus extēdibilia sint, quam Metalla perfecta.

51. Quinta; quod Metallis perfectis (Argento ratione Plumbi excepto) leviora sint.

52. Sexta, quod ignita nigredinem, vel albedinem fulgidam contrahant; & ante ignitionem, vel post eam, tardius quam perfecta, fundantur.

53. Septima; quod rubiginem contrahant.

54. *Aurum* est Metallum perfectissime digestum, citrinum, mutum, & fulgidum; examen Cineritii & Cementi tolerans, omnium Metallorum gravissimum.

55. *Argentum* est Metallum imperfectis Auro, perfectius, vero reliquis Metallis, digestum, album

50. The Fourth; that they are not extendable so far as the perfect Metals are.

51. The Fifth; that they are lighter then the perfect Metals, except Silver compared to Lead.

52. The Sixth; that they contract either a blackness or a shining whiteness when they are made fire-hot, and are either melted before they are so, or after their being so, are longer a melting than the perfect Metals.

53. The Seventh, that they grow rusty.

54. Gold is a Metal most perfectly digested, of a yellow colour, without sound, and bright, bearing the examination both of the Cupel and Cement, the heaviest of all Metals.

55. Silver, is a Metal less perfect than Gold, but more perfect than the rest of the Metals; digested,

bum albedine purâ, mundum, sonans, perdurans in Cineritio.

56. *Stannum* est Metallum molle, imperfectè digestum, album, splendens cum livore quodam, nonnihil sonans, omnium Metallorum levissimum.

57. *Plumbum* est Metallum molle, imperfectè digestum, lividum, mutum, & grave.

58. *Caprum* est Metallum durum, imperfectè digestum, rubrum rubedine obscurâ, lividum & sonans.

59. *Ferrum* est Metallum durum, imperfectè digestum, album albedine impurâ, lividâ & nigricante, valde sonans.

60. Metalla igitur omnia sunt ejusdem originis, seu ex iisdem principiis oriunda.

61. Nec inter se differunt, nisi principiorum quantitate, & qua-

gested, white, with a pure whiteness, clean, sounding, and abiding the Test of the Cupel.

56. Tin is a Metal soft, imperfectly digested, white, shining with a certain blewness, not altogether without sound, and the lightest of all Metals.

57. Lead is a soft Metal, imperfectly digested, of a blewish colour, without sound, and heavy.

58. Copper is a hard Metal, imperfectly digested, of a duskyish ruddy colour, blewish, and sounding.

59. Iron is a hard Metal, imperfectly digested, of an impure whitish colour, blewish, inclining to black, and sounding very much.

60. So that all Metals are of the same Original, or have the same Principles;

61. No ways differing from each other, but in the quantity and quality

qualitate, eorumq; mixtione,
pro vario decoctionis gradu.

62. Unde sequitur, Metalla imperfecta naturalem dispositionem habere ad formam Metallorum perfectorum capeffendam;

63. Modo à partibus suis heterogeneis & sulphureis, quæ causæ imperfectionis eorum sunt, perfectâ decoctione liberentur;

64. Vel à naturâ solâ, in visceribus terræ, tractu temporis;

65. Vel ab eadem Naturâ, Arte adjutrice, supra Terram, in instanti;

66. Per projectionem Medicinæ, Metalla imperfecta fusa, & Argentum vivum fervidum, in momento, penetrantis & tingentis; adeoq; in ea naturaliter

inc

lity of their Principles, and the mixture of them, according to the different degrees of digestion.

62. Whence follows; that the imperfect Metals have a natural tendency to the receiving of the form of the perfect Metals;

63. Provided they be but (by a perfect digestion) delivered from their Heterogeneous and Sulphureous parts, which are the cause of their Imperfection;

64. And that either by Nature alone, in the Bowels of the Earth, through length of time;

65. Or in an instant, above the Earth, by the same Nature assisted by Art;

66. viz. By the projection of a Medicine, which in a moment penetrateth Mercury when it is made hot, and tingeth the Imperfect Metals when melted, and which, consequently, doth naturally

introducendis formam Metallorum perfectorum, Auri nimirum & Argenti Vulgaris, cum omnibus suis proprietatibus, accidentibus, qualitatibus & signaturis.

67. Quam Metallorum Imperfectorum transmutationem imperfecta non tantum possibilem esse,

68. Sed etiam Veram,

69. Communi Philosophorum Sententia adstipulatur experientia.

70. Ac proinde *Lapis Philosophorum*, siue *Medicina* per quam hæc transmutatio fit, debet in se habere *formam* Auri vel Argenti Vulgaris.

71. Nam si illa careret, actualiter eam introducere non posset.

72. Omne compositum naturale est distinctum ab aliis compositis naturalibus, particulari

turally introduce into them the form of the perfect Metals ; viz. of common Gold and Silver, together with all their properties, accidents, qualities, and signatures.

67. *That this transmutation of Imperfect Metals into the perfect, is not only possible,*

68. *But also true,*

69. *Is confirm'd by the common Judgment and Experience of Philosophers.*

70. *And therefore the Philosophers-stone, or Medicine, by which this transmutation is done, must have in it the form of common Gold or Silver.*

71. *For if it had not that, it could not possibly actually introduce it.*

72. *Every natural compound is distinct from all other natural compounds, by its own particular form; which*

culari suâ formâ, realiter & actualiter distinctâ ab omnibus aliis formis diversorum compositorum naturalium.

73. Hinc, ex omnibus substantiis, quæ in unâ ex tribus familiis Naturæ (Vegetabilium, Animalium, & Mineralium scilicet) sunt determinatæ, non nisi solum Aurum Vulgare reperitur, quod in se actualiter contineat *Formam*, Qualitates, Accidentia, signaturas, & Proprietates Auri Vulgaris.

74. Quapropter solum Aurum vulgare unicum erit subiectum, ex quo forma Auri pro compositione Lapidis Philosophorum peti debet.

75. Aurum Vulgare est tantum simpliciter perfectum à natura; id est, non habet plus perfectionis, quàm ipsi opus est, ut sit Aurum;

76. Et

which is really, and actually distinct from all the other forms of the various natural compounds.

73. Hence, there is not to be found amongst all the substances that are determined, in any one of the three Kingdoms of Nature, (viz. the Vegetable, the Animal, and the Mineral) any one thing but only common Gold, that actually contains in it the Form, Qualities, Accidents, Signatures, and Properties of common Gold.

74. Wherefore, common Gold alone is the one and only Subject, from which the form of Gold is to be taken, for the composition of the Philosophers-stone.

75. Common Gold is, by Nature, but barely perfect; that is, has, by Nature, no more perfection in it, than is simply required to the making of it Gold;

76. And

76. Et propterea, perfectionem suam aliis Metallis Imperfectis communicare non potest.

77. Si igitur in id laboramus, ut Aurum Vulgare formam Auri Vulgaris in Metalla imperfecta, ad perfectionem ipsorum, introducat, omnino necessarium est, Aurum Vulgare fieri plus quam perfectum; id est, plus Aureitatis, & Virtutis acquirere, quam ad simplicem Auri Vulgaris perfectionem requiritur.

78. Nullum compositum Naturale perfectius fieri potest, nisi denuò operationibus Naturæ subjiciatur;

79. Et quotiescumq; iis subjicitur, toties perfectiorem in suâ specie formam acquirit.

80. Quod ut fiat, necesse est id resolvi in materiam similem ei ex qua Natura illud proxime produxit.

81. Na-

76. And for that reason, cannot spare any of its perfection to the other imperfect Metals.

77. If then you would have simple common Gold to convey the form of common Gold into the imperfect Metals, in order to their perfection, it is absolutely necessary that your common Gold be made more than perfect; that is, that you give it more *Aureity* and *Vertue*, than is simply necessary to the perfection of common Gold.

78. No natural compound can be made more perfect, than it is by Nature, but by subjecting of it anew to the operations of Nature;

79. And so often as it passes through these operations, so often it will acquire a more perfect form in its kind:

80. Which to do, it must necessarily be resolved into a matter, like unto that out of which Nature did last of all form it.

81. For

81. Naturaliter enim nulla fit nova Generatio, sine præviâ corruptione.

82. Cum autem aurum Vulgare, ut supra diximus, proximè ex humido, unctuoso & Viscoso ortum sit;

83. Patet, quod illud plusquam perfectum fieri nequeat, nisi prius in talem sui materiam resolvatur.

84. Omne agens naturale assimilât sibi patiens, in substantiâ vel in qualitate.

85. Ut igitur Aurum Vulgare in substantiam humidam, unctuosam & viscosam resolvatur, requiritur Agens humidum, unctuosum & viscosum.

86. Non quodvis, sed homogeneous, seu ejusdem cum Auro Naturæ.

87. Quod

81. For naturally there is no new Generation, without a corruption going before it.

82. Seeing then, as we have already said, that common Gold is most proximately produced out of a moist oyle and viscons or tough Matter,

83. It is manifest, that it cannot be made more than perfect, unless it be first of all resolved again into such a matter as it was at first.

84. Every natural Agent adapteth to it self a Patient like unto it self in substance or quality.

85. Then for the resolving of common Gold into a moist oyle and tough Substance, you must find a moist oyle and tough Agent :

86. And that not every one that is so, but only such an one as is of the same nature and kind with Gold.

C

87. To

87. Quod formam Auri habeat eminenter, aut illam nancisci possit per novam specificationem & determinationem, dum Auro Vulgari particulariter se insinuat.

88. Naturaliter enim & radicaliter cum principiis Auri se miscere, & Aurum per omnes partes suas minimas penetrare debet, adeo ut nulla separatio post factam mixtionem unquam fieri possit;

89. Quo modo heterogenea se in æternum Unire non possunt.

90. Et quod insuper sit subtilius, magis activum & spiritualius Auro Vulgari, adeoque prima materia Auri;

91. Cum nihil naturaliter solvatur nisi in id, & per id, ex quo compositum est.

92. Un-

87. To wit, which hath, by way of Eminence, the form of Gold in it, or which is capable of receiving it by a certain new Specification or Determination, because it particularly insinuates it self into common Gold.

88. For it must naturally and thoroughly mix it self with the first principles of Gold, and penetrate it throughout, even through all its most minute parts, on such wise, that it is impossible, after that Union, that it should ever be separated again ;

89. On which wise no things that are of divers kinds or natures can ever be United.

90. And that moreover it be more subtile, more active, and more spiritual, than common Gold, that is, it must be the very first matter of Gold it self.

91. Because nothing is naturally dissolved, save into that, and by that, of which it was at first compounded. C 2 92. Whence

92. Unde concludimus nullas substantias Vegetabiles, animales, nec minerales, quæ Metallicæ naturæ non sunt [quales sunt Lapides & Salia] ullo artificio depurationis vel præparationis aut subtilitate qualicumque posse Aurum vulgare efficere plus quam perfectum.

93. Neque etiam Spiritus Metallicos, qui de natura Auri non sunt, qualia sunt Sulphur & Arsenicum, aliaque mineralia minora vel media, quæ, vel quatenus ex iis componuntur, licet subtiliora sint & magis activa, quam Aurum;

94. Quod cum ab omni Sulphure exspoliatum sit, dictos Spiritus non admittit:

95. Quamquam Spirituum Mineralium in Regno Metallorum tanta sit virtus & efficacia, ut non, nisi per illos solos alterari possint.

96. Ut

92. Whence we conclude, that no Vegetable, no Animal, nor Mineral Spirits, which are not of a Metallic Nature, as Stones and Salts, can, by any sort of depuration, or refined way of preparation whatsoever, make Gold more perfect than it is by Nature.

93. No, nor yet any Metallic Spirits, which are not of the nature of Gold, as Sulphur and Arsenic, and the rest of the lesser or middle sort of Minerals, which are compounded of them, or so far as they are so, altho they be more subtile, and more active, than Gold,

94. Because Gold, being deprived of all Sulphur, does not admit those kind of Spirits:

95. Altho the Virtue and Efficacy of the Mineral Spirits in the kingdom of Metals be so great, that they cannot be changed but by them alone.

96. Ut igitur Aurum vulgare per sui resolutionem plusquam perfectum fiat, in eum finem, ut Metalla imperfecta ad perfectionem ducat; apprimè necessarium est ad Spiritum Metallicum, qui ejusdem cum Auro naturæ sit, ac proinde se cum eo unire possit, refugium capere.

97. Cum vero ex superioribus constet, quod Aurum vulgare nil aliud sit, quam argentum vivum purum, perfecta à natura in Mineris terræ digestum,

98. Sequitur illud per nullum Spiritum, quam per solum argentum vivum, crudum & indigestum dissolvi & plusquam perfectum reddi posse.

99. Non quidem vulgare illud, nec Corporum quod ex Metallis elicitur;

100. Quam

96. For the rendering then of common Gold more than perfect, by its dissolution, so as to bring the imperfect Metals to perfection, it is most necessary to apply your self to a Metallic Spirit, which is of the same nature with Gold, and so can be united therewith.

97. Seeing then, that by what hath been said, it appears that common Gold is nothing else but pure Mercury, perfectly digested in the Mines of the Earth;

98. It follows, that it cannot be dissolved and made more than perfect by any other Spirit, but Mercury alone, crude and indigested.

99. Not that common Mercury, nor that Mercury of Bodies, which is extracted out of Metals,

100. Quamvis Auro illis argenti vivis magna intercedat amicitia:

101. (Ea enim, cum ad naturam Auri quam proxime accedant,

102. Unicum subjectum transformationis passivæ sunt.

103. In quo natura æque ut in Auro operari desit;

104. Ideoq; cum materia prima Auri non sint,

105. In illud agere non possunt)

106. Sed per Argentum vivum Philosophorum; nimirum solam unctuosam, & viscosam humiditatem naturalem, quæ est radix omnium Metallorum.

107. Quod semen Metallicum, cum nullibi in Mineris sensibus nostris obvium sit,

108. Et spermata creare non sit in hominum, sed in solius Dei potestate;

109. Cum

100. Altho there be a great affinity betwixt Gold and these Mercuries:

101. (For seeing they come very nigh to the Nature of Gold,

102. They are the one and onely Subject of passive transmutation.

103. In which Nature has ceased to work any further, as much as in Gold it self;

104. Therefore seeing that they are not the first matter of Gold,

105. They cannot operate upon it.)

106. But by the Mercury of the Philosophers ; to wit, that onely Oily, and tough natural moisture, which is the root of all Metals.

107. Which Metallic seed being no where obvious to our senses in any Mines,

108. And it being not the work of men, but the power of God alone to create seeds ;

C 5 109. Hence

109. Ex dictis merito infer-
tur, debere dari aliquod mi-
nerale, quod nobis hunc Mercu-
rium Philosophorum suppedi-
tare possit.

110. Qui, cum, per præmissa,
Auri tincturam, Fusibilitatem,
& Penetrantiam augere de-
beat;

111. Et inter mineralia nul-
lum reperiatur, quod Auri pal-
lidi colorem perficiat, simulq;
ejus fluxum faciliat, & illud
penetrantius reddat, quam so-
lum Antimonium,

112. Apparet illud unicum esse
minerale, ex quo, & per quod,
dictus Mercurius possit obti-
neri.

113. Cum enim Antimonium
Auro plus tincturæ communi-
care nequeat, quam naturalis
Auri perfectio requirit,

114. Et Aurum, ut ex supe-
rioribus

109. Hence we rightly conclude that there must needs be some certain Mineral, that can furnish us with this Mercury of the Philosophers.

110. Which (Mercury) seeing that (as we have said) it must augment the tincture, Fusibility, and penetration of Gold;

111. And that among all the Minerals there is none, but Antimony alone, to be found, that perfects the pale colour of Gold, that facilitates the melting thereof, and renders it more penetrating;

112. It is apparent, that that is the one and onely Mineral from whence, and by which, the said Mercury is to be attain'd.

113. For seeing that Antimony cannot impart more tincture to Gold then is required to the natural perfection of Gold,

114. And that (as by what

rioribus constat, per Mercurium Philosophorum perfectius debeat tingi,

115. Ex solo Antimonio hic Mercurius haberi non potest :

116. Sed per illud, sive ejus medio etiam ex aliis corporibus Metallicis imperfectis, quæ tincturâ Auri abundant ;

117. Cujusmodi duo tantum reperiuntur, Nimirum : Mars & Venus.

118. Unde concludimus ex Antimonio, ejusque ope ex Marte quoq ; & Venere *Mensstruum Nostrium* Regale, operâ Artis & Naturæ eliciendum esse.

119. Antimonium, Mars & Venus ex Sulphure & Mercurio constant.

120. Sulphur, uti diximus, naturæ Auri adversatur, propter suam unctuositatem adustivam, & terrestrietatem impuram.

121. Qua

we have said, does appear) Gold must be more perfectly tinged, by the Mercury of the Philosophers,

115. This Mercury is not to be had of Antimony alone:

116. But may by it, or by means of it, be also extracted out of other imperfect Metallic bodies which do abound with the tincture of Gold;

117. Of which sort there are onely two to be found; viz. Mars and Venus.

118. Whence we conclude, that our Royal Menstruum is to be drawn forth from Antimony, and by its means from Mars and Venus, by the help of Art and Nature.

119. Antimony, Mars and Venus do consist of Sulphur and Mercury.

120. Sulphur (as we have said) is contrary to the nature of Gold, by reason of its combustible Oilinefs, and impure Earthlinefs.

121. Where

121. Quapropter dicta menstrui nostri materia ante omnia à Sulphure suo combustibili expurganda est,

122. Ut solus ejusdem Mercurius intentioni nostræ inservire possit.

123. Mercurius hic sine ulteriore præparatione projectus super Aurum utiliter ei non adhæret, sed, instar reliquorum Spirituum Mineralium, asperitatem ignis fugit, & Aurum inalteratum & immundum relinquit, vel secum elevat;

124. Propter terream quæ in eo adhuc superest, feculentiam, & fugitivam suam aquositatem.

125. Ut igitur ex hoc Mercurio, *Mercurius Philosophorum* fiat, qui se cum Auro Unire, illudque plusquam perfectum reddere queat, omnino necesse est, illum & ab his suis fecibus depurari.

126. Nullum compositum naturale perfecte purgari potest sine sui dissolutione.

127. Et

121. Wherefore the aforesaid matter of our *Menstruum*, must in the first place be cleansed of its combustible Sulphur,

122. That its Mercury alone may be made to serve to our purpose.

123. This Mercury, without further preparation, cannot be projected upon Gold to any profit, because it cleaves not to it, but flies the Violence of the fire, as all other Mineral Spirits do, and leaves the Gold either unchanged and impure, or carries it away with it self,

124. By reason of the Earthly Uncleaness, and Fugitive Warriness, that yet adheres to it.

125. To make then the Mercury of the Philosophers out of this Mercury which is to unite it self with Gold, and to render it more than perfect, it's absolutely necessary also to Refine it from these its own impurities.

126. No natural compound can be perfectly purified, without it be dissolved.

127. And

127. Et omnis compositi naturalis dissolutio terminatur in humidum, ex quo factum est ;

128. Quum igitur materia menstrui nostri metallica sit,

129. Ac proinde, ut supra patet, ex humido unctoso & viscoso orta,

130. Requiritur ad perfectam sui purgationem, ut in tale quoddam humidum, unctosum & viscosum resolvatur.

131. Hæc materiae dissolutio præviam ejusdem calcinationem desiderat ;

132. Quum enim naturaliter nullum siccum solvatur in humidum, nisi sal, aut id, quod per vim ignis similem naturam contraxit :

133. Materia nostra imprimis calcinanda est, ut solutioni apta reddatur.

134. Nullius corporis sicci in liquorem jam soluti totalis dissolutio perfici, siue partium essentialium disunio fieri potest, sine ejus putrefactione.

135. Qua-

127. And the dissolving of every natural compound is terminated into that moist substance, of which it was made;

128. Seeing then that the matter of our Menstruum is Metallic;

129. And consequently (as is already manifest) proceeds from a moist, tough substance.

130. In order to its perfect purification, it must be dissolved into some such moist, oily and tough substance.

131. This dissolution of the matter requires that it be first calcined;

132. For seeing, that naturally no dry substance, but Salt, or that which by the force of the Fire has attracted a Saline nature, is dissolved into a moist substance:

133. Our matter must first be calcined, that it may be fit for this dissolution.

134. The total Dissolution of no dry body already dissolved into a liquor, can be performed, nor the disunion of the essential parts be accomplished, without its putrefaction.

135. Where-

135. Quapropter hæc huic menstrui nostræ materiæ, ad plenam ejus depurationem, æque accidere debet Auro, ad ejus plusquam perfectionem, uti supra diximus.

136. Omne autem humidum calore leni putrescit & corrumpitur.

137. Hinc materia nostra in substantiam humidam unctuosam & viscosam resoluta, digestionem ulterius diruenda & promovenda est,

138. Ut partes ejus subtiles a crassis, & puræ ab impuris elevari possint sublimatione.

139. Ad has operationes perficiendas Natura nobis tantum duo media suppeditat, nimirum Ignem & Aquam.

140. Igne partes adustibiles & volatiles separantur,

141. Aquâ vero terrestres & feculentæ.

142. In dicta philosophica Mercurii sublimatione, ejusq; cum Auro

135. Wherefore this putrefaction of the matter of this our Menstruum, is as requisite in order to its perfect depuration, as of Gold, in order to its more than perfection, as we have already said.

136. Now all moist substances are putrified, and reduced to corruption, by a gentle warmth.

137. Hence our matter being dissolved into a moist, oily and tough substance, is to be further diluted and advanced by digestion,

138. That so its more subtile parts, may, by sublimation, be separated from the more gross, and the pure parts from the impure.

139. For the performing of these two Operations, Nature has afforded us onely two means, viz. Fire and Water.

140. By Fire the combustible and volatile parts are separated.

141. And by Water the Earthly and impure parts.

142. The practise of Alchymy, consists in the aforementioned Philosophical

ro per varias solutiones & coagulationes unione, *Praxis Alchemia* consistit;

143. Ut inde resultet *Medicina Catholica*, imperfectis Metallis perficiendis, ægrisque corporibus; cuiuscumque generis sint, restaurandis potentissima:

144. Quæ *Medicina* vulgo *Lapis Philosophorum* dicta, quia igni resistit,

145. Et propter alias rationes variis insuper aliis nominibus insignis.

146. Ex præmissis recte definitur: *Principiatum Chemicum*, constans ex principiis metallicis, per varias solutiones & coagulationes Philosophicas in summum gradum perfectionis exaltatis.

147. Cum enim natura sola in Regno Minerali ultra perfectionem Auri vulgaris non procedat,

148. Arte adjuvanda est, ut illud plusquam perfectum reddere queat.

149. *Praxis*

phical sublimation of Mercury, and its union with Gold, by various solutions and coagulations;

143. That from thence may be had that most powerful Medicine universal for the perfecting of the imperfect Metals, and restoring of sick Bodies, of whatsoever kind they may be.

144. Which Medicine is commonly called the Philosophers-Stone, because it resists the Fire,

145. And for other reasons, by divers other remarkable names.

146. From the premises therefore it is truly defined to be, a Chymical principiated substance, consisting of metallic Principles, by various Philosophical solutions and coagulations exalted to the highest pitch of perfection.

147. For Sith that nature alone goes no further in the Mineral Kingdom than to the perfection of common Gold.

148. She is to be helpt by Art, that it may be rendered more than perfect.

149. Praxis

149. Praxis igitur *Alchemia* duabus in genere operationibus constat: *Mercurii* scilicet Philosophorum præparatione, & *Elixiris*, seu *Medicina* compositione:

150. Quæ quamquam admodum difficiles non sint,

151. Interdum tamen periculis suis & malis successibus laborant.

152. Non nisi per industriam, expertum, longanimum & prudentem artificem evitandis;

153. Magnos vero sumptus aut impensas dictæ operationes non requirunt.



Titul. lege ad quos. p. 8. *Aph.* 44. l. rubiginem. p. 10. *Aph.* 53. l. rubiginem, *Aph.* 55. l. imperfectius. p. 16. *Aph.* 83. l. materiam primam.

149. Therefore the practise of Alchymy consists in two sorts of operations ; viz. In the preparation of the Mercury of the Philosophers ; and in the composition of the Elixir or Medicine :

150. Which tho they be not very difficult to perform,

151. Are yet sometimes attended with their dangers, and ill success,

152. Nor can be avoided but by an Industrious, Expert, Patient and prudent Artist,

153. And yet do not require any great charge or cost.

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